INTRODUCTION
TO PRIMER AND HIS
maunders containing,
A SHORT CATECHISME
for vnderstanding the grounds
of Religion:
CERTAINE PRAYERS AND DEVO-
tions fit for children to vse vpon
PUBLISHED SPECIALLY FOR
the vse of the poore children of
Christs Hospitall in London:
But generallie may serue for any other
that would be instructed
therein.

Purchased in Company
of Mr Harper Thane
1633

'75...1402

TO THE RIGHT WORSHIPFVLL GENTLEMEN, LOuers of learning, Pietie and Charity, the Gouernours of Christs Hospitall in London, fosterfathers of the poore Orphans, and helpleſſe Children there releeued; Grace & Peace be multiplied.

THe giuer of all goodneſſe, Right worſhipfull, hauing promiſed that the beſt good things, being firſt ſought and preferred, the ſecond Luke 12. *neceſſary for life ſhall neuer faile; I haue accordingly endeuored to my poore talent, and leaſure, together with others, to wiſh the ſpeciall good of theſe poore Children, which by God his prouidence are caſt vpon your louing care and fatherly protection: deſiring that in priuate euen from their infancy, they might be ſeaſoned with ſome taſte of pietie and humanity, which might make for their better good when they are*

in publike to be further trained vp in the practiſe of Religion and Arts: for man new born is like a wild Aſſes coult; & follyis naturally in the heart of a child, vntil by education & diſcipline it be made fit to beare & bring forth better fruit. If any good ſhal come hereof to that end; I haue my deſire, as the chiefeſt good which I know is here intended in their foſtering and educating in this Chriſtian gouernment; which hath and ſhall cauſe many prayers and praiſes to God for your worſhips, that you may be had in an euerlaſting remembrance, and the whole benefit in the end to redound vnto you and others, who haue ruled with faithfulnes, & diſtributed with cheerefulnes; when God ſhall haue the glory, Religion the eredit, our King the honor, the Citie and whole State the profit, and your ſelues comfort of conſcience, & bleſſing of peace and plentie, which the God of peace and loue graunt vnto you all, Amen.

Your Worſhips in all Chriſtian duty,

G. B.

TO THE CHRISTIAN Reader.

MY chiefe desire and endeuour in this (like the poore Bee that gathereth of diuers plants, and borroweth of sundrie mens labours, to contriue a worke profitable for orhers) hath beene to benefit my selfe and family, but cheifly these poore children with whom I am conuersant in my poore calling. If God the giuer of all goodnesse, vouchsafe his blessing to it, for priuate or publike good, I haue my desire; and with my further endeuour and prayer to God, will not cease to seeke and wish the same still; so far as the quality of a Christian calling, health, & poore abilitie will permit.

Thine in prayer.

G. B.

PLACES OF SCRIPTVRE

shewing the Antiquity, and necessity of teaching and catechising of youth & families; both priuate and publike, euen *from the example of the Fathers of the first ages of the world, vnto the times of the Primitiue state of the Church.*

Genesis 4, 3. AND *in processe of time it came to passe, that* Kaine *brought an oblation to the Lord of the fruit of the ground.* And Habel *also himselfe brought of the first fruit of his sheepe, and of the fat of them: and the Lord had respect vnto* Habel *and to his offring:* For *by faith he offered a greater sacrifice then* Kain.

Heb. 11.4.

Genesis 5, 22 *And* Henoch *walked with God after he begate* Methushelah 300. *yeares, and begate sonnes and daughters. So all the dayes of* Henoch *were* 365. *yeares. And God tooke him away because he walked with God, and had pleased him; but without faith it is impossible to please him.*

Heb. 11, 5.

Genesis, 5, 28 *And* Lamech *liued* 182. *yeares, and begate a sonne, and called his name* Noah, *saying, this same shall comfort vs concerning our workes, and*

and ſorow of our hands, as touching the earth which the Lord hath curſed. But Noath found grace in the eies of God, being a iuſt man and vpright in his time, walking with God: and was made heyre of the righteouſneſſe which is by faith. And the Lord ſaid vnto Noah, enter thou & all thy houſe into the arke: for thee haue I found righteous before me in this age &c.

Geneſ 6.8. Heb. 11.7. Geneſ. 7.1.

For I knowe that Abraham will commaund his ſonnes and his houſhold after him, that they may keepe the way of the Lord, to doe righteouſnes and iudgment, that the Lord may bring vpon Abraham, that which hee hath ſpoken vnto him. Then ſaid Iacob to his houſhold, and to all that were with him; put away the ſtrange Gods that are among you, and cleanſe your ſelues, and change your garments, for wee will riſe and goe to Bethel, to ſacrifice vnto God, who heard mee in my tribulation; and they did ſo: &c.

Gen. 18.19. Heb. 11.9. Geneſ. 35.2. Heb. 11.21.

And when your children aske you what ſeruice is this you keepe; then you ſhall ſay, it is the ſacrifice of the Lords Paſſeouer &c. And thou ſhalt ſhew thy Son in that day ſaying, this is done becauſe of that which the Lord did vnto me, when I came out of Ægypt.

Exod. 12.26. Exod. 13.8.

And theſe words which I commaund thee this day, ſhall be in thine heart, and thou ſhalt rehearſe them continually vnto thy children,

Deut. 6.6. Deut. 4.9.

Deut. 11.19. 20.21. *and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way; and when thou lieſt down, & when thou riſeſt vp. &c.*

And if it ſeeme euill vnto you to ſerue the Lord, chuſe you this day whom yee will ſerue: Ioſu. 24. 15. *but I and my houſe will ſerue the Lord.*

The continuance of this in the ages inſuing, 1. Sam. 19 18 *is verified in the practiſe of* Samuel, *the* 19. *chapter, the* 19.20.21.22.23. *and* 24. *verſes. As alſo* 140. *yeares after this time in the* 2. Kings 1.1. *times of* Elias, *and* Eliſha, *moſt troubleſome* 3.4.5.6.7.8. *times, yet was this practiſed then in a moſt heauenly and propheticall manner. [I will open my mouth in a Parable: I will declare high ſentences of olde]* Pſal. 78.2. *which we haue heard and known, & our fathers haue told vs; we will not hide them from their children, but declare them to the generations to come.*

And thou Salomon *my ſonne, know the God* 1. Chro. 21.9. *of thy father, & ſerue him with a perfect heart, and with a willing mind.*

Prou. 4.3. *For I was my fathers ſonne, tender and deare in the ſight of my mother; when he taught mee and ſaid vnto me, let thine heart hold faſt my words: &c.*

Prou. 31.1. *The Propheſie which his mother alſo taught him: What my ſonne, and what the ſonne of my wombe, &c. giue not thy ſtrength vnto women;*

men; nor thy waies, &c.

Teach a childe in the trade of his wayes, and when he is olde he shall not depart from it. Prou. 22.6.

Precept must be vpon precept, precept vpon precept, line vnto line, heere a little and there a little, as the Prophet speaketh in another kinde. Esay. 28. 10

The example of our blessed Sauiour throughout the Euangelists, is most pregnant and profitable to be considered in this kinde, opening his mouth in parables, and declaring hid sentences of olde. Luke. 2.42. & 22.23. Marke. 10. 15.16, Psal. 78. Matth. 16. 15.16.

And Philip *ran thither, and heard him reade the Prophet* Esay, *and said, but vnderstandest thou what thou readest? And he said, how can I, except I had a guide? And he expounded, &c.* Act. 8.30.

And you fathers prouoke not your children to wrath, but bring them vp in instruction and information of the Lord. Ephes. 6.4.

For it shalbe in the last times, saith God, I will powre out of my spirit vpon all flesh: and your sonnes and your daughters shall prophesie. Ioel. 2.28. Act. 2.17. 1. Thess. 5.18.

Quench not the spirit, despise not prophesying (preaching and teaching.)

Therefore leauing the doctrines of the beginnings of Christ: let vs be led forward vnto perfection, not laying againe the foundation of repentance Hebr. 5.12. Hebr. 6.3. 1. Cor. 3.1.2.

pentance from dead workes, and of faith toward God, of the doctrine of Baptisme, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

Gal.6.6. *Let him that is instructed in the word, make him that hath instructed him partaker of all his goods.*

The instructers of yong Christians in the Primitiue Church, were called Catechists; and those instructed, Catechumenine, & hearers, or young hearers; and their teachers, teachers of the hearers. These appeare to be in the times of the holy Fathers, shortly after the Apostles age; as Tertullian, Cyprian, Austin, Ierome, &c.

God Almighty the giuer of euery good and perfect gift, reuiue and continue it in this declining age, to his glory, Amen.

A PRAYER TO BE SAID before Catechiſing, as followeth.

O Lord, which openeſt and none ſhutteth, open our eyes, and touch our harts, that wee may ſee and perceiue the wonderfull things of thy Law, that our minds being inlightned with true knowledge, and our hearts confirmed with vnfeined faith wee may more and more bee conformed to the Image of thy Sonne againe, to ſerue thee in holineſſe and righteouſneſſe, keeping faith and a good conſcience, vntill wee attaine to the end of our faith, euen the ſaluation of our ſoules, through Chriſt our Lord and only Sauiour. *Amen.*

A SHORT CATECHISME FOR THE Elder sort of the Children of Christs Hospitall in *London*.

To be vsed of them after the small Catechisme which is to be taught and learned of euery Child, as is appointed by authority.

Quest. SEING we are yet to speake of God the Soueraigne good; and of his word our guide to true happyneſſe; declare vnto vs what God is?

Ans. God is an eternall Spirit, almighty, holy, Iuſt and mercifull, being an infinit perfection; whoſe being is of himſelfe, giuing being to all, without beginning of time or end of dayes, one in eſſence, and three diſtinct perſones, one mighty natur-

ture be they; the Father, Sonne, and Holy Ghost.

Quest. Who is the Creator and gouernor of the world?

Gen. 1.1. *Ioh.* 1.3. Ans. This one almighty God, the Father, Son, and holy Ghost.

Psal. 136, 5. *Quest.* Why were the Heauens, Angels, and celestiall bodies made?

Ans. For the glory of God, and seruice of man: as the Psalmist saith, the heauens

Psal. 8. declare the glory of God: and the Apostle

Heb. 2. saith, the Angels are all ministring spirits for their sakes that shall be heires of Saluation.

Quest. But some Angels are tempters and hurters of mankinde.

Ans. Those are Angels which kept not their first estate of truth and holinesse, but through pride against God and mallice to men, fell as starres from Heauen: being

2. *Pet.* 2.4. *Iude* 6. slaunderers of God, and enimies to men, called the diuell and his Angels, reserued in euerlasting chaines vnder darkenesse, vnto the Iudgement of the great day.

Quest. Amongst all the creatures, which is the chiefest then?

Gen. 1.26. *Psal.* 8.5. Ans. Man being considered in Christ restored to grace.

6 *Quest.*

Quest. Why so?

Ans. Because God hath indued him with knowledge, righteousnesse, and true holynesse, and giuen him reason to discerne betweene good and euill. *Gen.2.7. Psal.51.6.*

Quest. What is the chiefest end of mans creation?

Ans. To serue and glorifie God their Creator. *Esay.43.7. Tit.2. 11. 12.*

Quest. What rule hath God left vnto vs, how he would be serued?

Ans. His holy Law, first written in the hart and giuen by God, consisting of ten Commaundements in two Tables. *Of the law. Exod.20. Psal.19.7.*

Quest. Deuide them.

Ans. In the first foure, which is the first Table, is taught our dutie towards God. In the latter fiue, which is the second Table, is contained our dutie to our neighbour. *Deut.6.45. Matth.22 37. Matth.22.39 Leuit.19.18.*

Quest. Rehearse them.

Ans. *I am the Lord thy God, which brought thee out of the Land of AEgypt, out of the house of bondage, thou shalt haue none other Gods but me. Thou shalt not make to thy selfe &c.*

Quest. Shew me the sense of euery Commandement, particularly.

Ans. 1 In the first Commandement is set downe

*Deut.*6.13. *Mat.*4.10. downe whom we should worship, that is, God only and alone.

2 In the second, how we should worship him: namely according to his word in spirit and truth: without representations.

*Math,*15.9, *Deut,*4,15, *Act,*7,29,

3 In the third, ỹ end wherefore we ought to worship him, that his name may be hallowed, his kingdome inlarged, and his blessed will accomplished in all, and ouer all by his word.

*Levit,*9,12. *Esay,*65,16,

4 In the fourth, The time and meanes which the Lord hath appointed for his worship and seruice, being the Sabbath day, The Preaching of the Word, administration of the Sacraments, prayers, and prayses. Which foure precepts are the first Table, containing our dutie toward God in hallowing his name, In seeking his kingdome, and learning his will.

*Exod,*31, 1,*Cor,* 16,2

5 In the fifth, which is the first of the second Table, containing our duties towards our neighbours, God taketh order for the duties of Inferiours towards their Superiours and Elders, and of the Superiours to their Inferiours.

*Levit,*20,9, *Rom,*13,1.2,

6 In the sixth, of the safety of our brothers life; that ciuill society and peace may be

preser-

maintained among men. *Deut.* 32.3

7 In the seuenth, of his wife, that chast wedlocke and holy conuersation might bee preserued, and a holy seed continued. *Ioh.* 3.15. *Leuit.* 20.2 *Hebr.* 13.4.

8 In the eight, of his goods, that true dealing, faithfull labour in our calling, contented minds with our portion, thankfulnesse to God, and helpefull furtherance to our brethren may bee practised. *Leuit.* 19.3 1 *Thess.* 4.6.

9 In the ninth, of his good name, that truth in word, in witnes, in report, may bee exercised among men, for the preseruing of their good names and estimation. *Leuit.* 19.16 1 *Thess.* 5.22

10 In the tenth, is forbidden the least degree of sinne against any of these Commandements; namely the lust and motion to sinne, aswell as the consent and deed. *Psal.* 19.13. *Rom.* 7.23.

Quest. Is there prescribed in the Law a perfect rule of righteousnesse?

Ans. Yea verily, though there be in vs no ability to performe the same. *Rom.* 7.12.14

Quest. How commeth that to passe, seing man was created perfect?

Ans. Through the sin and transgression of our first Parents. *Gen.* 3. *Rom.* 5.17.

Quest. Did not that sinne rest in *Adam* alone?

Ans. No, but it did flow from him

m.5.14.18. vnto all mankinde.

Quest. What fruits doth it bring forth in vs?

Ans. Nothing but sin, in thought, word and deed.

Quest. What punishment is due to sin?

Rom.6.12. Ans. Eternall death and damnation.

Quest. How come we to the knowledge of sinne?

Rom.3.20. Ans. By the law.

Quest. Whereunto serueth this knowledge?

Act.2.37. Ans. To humble vs and cast vs downe in the sight and acknowledgement of our owne miserie: and to bring vs to Christ.

Quest. How is it possible for man to be saued in this miserie?

Gen.3. *Act.4.12.* Ans. By faith in Christ Iesus, the Son of God, the promised seede of the woman.

Quest. Where is this sauing knowledge of Christ Iesus briefely set downe for vs?

Of faith Ans. In the Articles of the Creed, being twelue in number

Quest. Repeat them with the sense of euery one.

Deut.5.6. *Ephes.4.5.6.* *Gen.1.1.2.* Ans. I *beleeue in God, the Father almighty, maker of Heauen and Earth,* the first person in Trinitie, maker and gouernor of all thinggs

things in Heauen and in Earth, visible and inuisible.

2 *And in Iesus Christ his onely Son our Lord*, the second person in Trinitie, who is our King, to gouerne and defend vs, our Priest and Prophet, to offer for vs, to teach vs his fathers will. *Psal.*110.4 *Hebr.*7.17.

3 *Which was conceaued by the holy Ghost, borne of the Virgin* Mary: shewing the manner of his pure conception and blessed birth taking our nature vpon him without sin, by faith in whom our nature is sanctified. *Mat.*1.19. *Gal.*4.4.

4 *He suffered vnder* Pontius Pilate, *was crucified, dead and buried, &c.* which sheweth his painefull passion, infinit suffering, and bitter death, for our sins, performing most absolute obedience to God for vs. *Esay.*53.4.5 *Marke.*14.3 *Gal.*3.13.

5 *The third day he rose againe from the dead*; which sheweth his victory after death, rising againe for our iustification to life. *Hos.*13.14. *Rom.*4.25.

6 *He ascended into heauen, and sitteth at the right hand of God the Father almighty*; which sheweth of his ascention and exaltation in glory, hauing all power in Heauen and in Earth giuen him of his father. *Luke.*24.51 *Marke.*16.1

7 *From thence he shal come to iudge the quicke and the dead*; which sheweth of his second glorious appearing in Iudgement, and re- *1 Thess.*4.1. *Mat.*25.31.

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heff. 4. 1. ſtoring of all things.

f. 25. 31. 8 *I beleeue in the holy Ghoſt*, the third Perſon in Trinity; God equall with the Fa-

eth. 28. 19 *Cor.* 6. 11. ther and Sonne, ſanctifier of all the elect people of God.

9 *The holy Catholike Church, the communi-*

heſ. 2. 20. *on of Saints*, which doe communicate with

Cor. 1. 19. Chriſt, and one with another in the fellowſhip of faith and bond of loue.

. 31. 34. 10 *The forgiuenes of ſinnes*, belonging to all

ſah. 1. 9. the true members of the Church, who only haue peace with God.

. 15. 25. 26 11 *The reſurrection of the body*, from death

in. 12. 2. and corruption, to immortalitie, both of

uel. 20. 12. good and bad.

12 *The life euerlaſting*, for the godly, repleniſhed with all fulnes of ioy and bleſſednes

Cor 5. 1. *ſoſ.* 3. 4. with God and his holy Angels: and of e-

Theſſ. 19. *atth.* 25. uerlaſting woe and torments for the wicked before the throne of God, for euer and

uel. 14. 10. *.* euer.

Queſt. How many principall parts are theſe Articles of the faith to be drawne to?

Anſ. Vnto foure principall heads.

Queſt. Which be they?

Anſ. Firſt, our faith in God the Father, the Creator.

Secondly, in God the Son, the Redeemer.

Thirdly,

Thirdly, in God the holy Ghoſt, the Sanctifier.

Fourthly, of the Church, the communion of Saints, to whom forgiuenes of ſins, bleſſed reſurrection, and euerlaſting life and glorie appertaine. *Ioh.3.36.*

Queſt. Why ſay you, *I beleeue in God*, and not rather, in Gods, ſeing you make mention of three; the Father, Sonne, and Spirit?

Anſ. Becauſe there is but one true and euerliuing God, reuealed vnto vs in three perſons, in whom my faith is ſtaied. *1.Ioh.5.7.*

Queſt. Why do you ſay, *I beleeue in God*, and not rather, I beleeue a God?

Anſ. To declare that I put my truſt and confidence in him, for the Diuels and wicked beleeue there is a God, but doe not put their truſt and confidence in him. *Iam.2.19.*

Queſt. Why ſay you, *I beleeue*, and not rather, we beleeue?

Anſ. Becauſe I muſt be ſaued by mine owne faith, and not by the faith of others. *Rom.5.2. Hab.2.4.*

Queſt. What is true faith which ſaueth vs?

Anſ. It is a firme perſwaſion of the mercies of God purchaſed by our Lord Jeſus Chriſt being the foundation of our hope and ſight of things inuiſible: *Heb.11.1. Rom.8.38.*

Queſt. How muſt we attaine to this true faith, and how is it increaſed?

Anſ. By the ſpirit of God, perſwading our hearts by the hearing and reading of Gods Word, receauing the Sacraments and prayer, aſſuring vs that we are within the Couenant of grace reuealed by the Goſpell.

2. Cor. 5.
Rom. 10. 4.
Rom. 1. 3.

Queſt. Now you haue ſhewed that the Word of God, the Sacraments and prayer, ſtrengthen faith: ſhew what is Prayer.

Of prayer.

Anſ. Prayer is a lifting vp of the minde, and powring out of the heart before God, by the motion of his Spirit, in the name of Jeſus Chriſt his ſon, craauing things needfull, & giuing thanks for benefits receaued.

Luke. 18. 1.
Ioh. 14. 13.
Iames. 4. 3.

Queſt. Is there any preſcript forme of Prayer left vs in the holy Scriptures?

Anſ. Yes, that which our Lord Jeſus Chriſt hath taught, and is called *the Lords prayer*, containing all heauenly wiſdome in that kind, conſiſting of ſixe petitions, and a concluſion, as followeth, *Our Father which art in heauen, &c.*

Matth. 6. 9.
Luke 11. 2.

Queſt. To whom muſt wee pray, and in whoſe name?

Anſ. To God only, the Father, Sonne, and

Ioh. 16. 23.

and holy Ghost, in the name of Christ Jesus.

Quest. Why do we then name the Father only?

Ans. The word *Father*, in this place is not taken personally, but essentially, for in the action of true prayer, the holy Ghost is the first Mouer, the Son the Mediator, the Father graciously hearing, returneth an answere in due time. *Inde.* 20. *Rom.* 8. 34. *Psal.* 22. 24.

Quest. Why must we pray to the Father in the name of his Son Mediator?

Ans. Because God being displeased for sinne, we can haue no accesse vnto him, but by the meanes of Christ our Aduocate, in whom he is well pleased. *Iohn* 14. 6. *Rom.* 5. 10.

Quest. Why must we pray by the working of the holy Ghost?

Ans. Because the holy Ghost assureth vs that God is our Father, and also teacheth vs how to pray, and what to pray for. *Rom.* 8. 26. *Ephes.* 6. 18.

Quest. What things are to be obserued of vs in prayer?

First, before the action of prayer; 1. We must truly repent vs of our sinnes, and hartely purpose to amend. 1. *Pet.* 1. 17.

2 In the action of prayer, 1. We must *Matth.* 21. 2

ames 1,6, *Marke*, 11,24 *Matth*, 5. 44. *Rom* 6, 14. 15, *Gal*, 18, 21, *Pes*, 6. 18, *Rom*, 8, 25,

haue faith in God through Christ.

3 Loue to our brethren, yea towards our enemies, and zeale of affection to persuere.

And after prayer, 1 Wee must bee thankefull for grace.

Watchfull ouer our affections to better our obedience after, and patiently to tarrie the Lords leasure.

Quest. These being obserued before, in and after prayer: tell me how many parts be there of prayer?

Ans. Three parts: Confession of sinne, Petition for mercy and grace, thanksgiuing for blessings receaued.

Quest. How many parts be there of the Lords prayer?

Ans. Two parts; first of those which concerne Gods glory, secondly of things concerning our selues.

Quest. Which be those that concerne God?

Ans. The Preface, and the three first Petitions, saying, *Our Father which art in Heauen, hallowed by the name, thy kingdome come. Thy will be done. &c.*

Concluding with *Kingdome, Power, and Glory.*

Quest.

Queſt. What vnderſtand you by the Preface, *Our Father which art in Heauen?*

Anſ. That *Iehouah* our God, *Iehouah* the Father, Sonne, and holy Ghoſt, is one, and become our Father by the death and mediation of Chriſt his Son, in whoſe name, if wee approach vnto him with faith and reuerence, he will make manifeſt that he is both willing and able to heare and helpe vs. *Deut.* 6.4. *Marke* 1:.29. *Iohn* 20. 7 & 16. 27.

Queſt. What more?

Anſ. That *being in Heauen*, hee requireth of vs heauenly mindes and affections, to worſhip him in ſpirit and truth, without any ſuperſtition, of repreſentation, or will-worſhip according to carnal reaſon, as it is forbidden in the firſt and ſecond Commandements of the firſt Table. *Math.* 6.5. *Ioh.* 4.24.25.

Queſt. What vnderſtand you by the firſt Petition, *Hallowed be thy name?*

Anſ. That the glorious names and attributes of God; his wiſedome, power, word, mercy, iuſtice, and workes, may be honored and ſanctified of vs in our thoughts, words and workes, which is the end of our creation and redemption: the contrary whereof is forbidden in the *Pſalme* 99.3. *Exodus*, 34.6. *Pſalme* 138. *Pſalm* 145.1.

third

third commandement of the first Table: thou shalt not take the name of thy God in vaine.

2 Q. What by the second, *Thy kingdome come?*

Dan. 7. 14. *Luke* 1.33. *Psalme* 145. 11,12,13. A. That righteousnes, peace, and ioy in the holy Ghost, may be increased in vs by the regiment of his Word and Spirit, that Christ may raigne and dwell in our hearts by faith driuing out all aduersarie power of sinne and darknes, that being his obedient subiects in the kingdome of grace, we may speedily be fitted and suted with all his Elect in the kingdome of glory.

3 Q. What by the third, *Thy will be done?*

1 *Thess.* 4.3. *Rom.* 12.2. A. That God would subdue in vs by his grace, all things repugnant to his word & will; that with all holy desire, diligence and integrity (resembling his holy angels in heauen) we may do his will, as in his word he hath manifested it vnto vs, being the perfect rule of faith and obedience: for the honor and hollowing of his name, the power, increase, and accomplishment of his kingdome, are vnited to the doing of his will according to his word.

Colos. 1.9.10. 1 *Peter* 4.2.

Q. By this wee may see that these three Petitions answere to the foure first Commandements

mandements of the first Table,

A. Yea, for in them we learne our duty to God, as concerning his worship, faith, feare and loue, which in this wee pray for grace to practise.

Q. What vnderstand you by the second parts of this prayer, and namely the fourth Petition, *Giue vs this day our dayly bread?*

A. That God would vouchsafe to giue vs all such things as are needfull for vs, and the place where we liue, that we may liue without destresse of minde and pride of hart, that honoring our Superiours and Parents, we may liue a peaceable life in all godlynes and honesty, abandoning all excessiue care for earthly things, being content with sufficient, obtained by our lawfull labors; that so it may go well with vs as it is promised in the first Commaundement of the second Table, where it is said, Honor thy father and thy mother, that it may go well with thee. *Math. 6. 24. 25. Philip. 4. 6. 1 Tim. 6. 8.*

Q. What by the fifth Petition in the second part of this prayer; *Forgiue vs our trespasses, as we forgiue them that trespasse against vs?*

A. That confession of sinnes must goe before remission, because they seperate vs from *Prou. 28. 13.*

from God till they haue found free pardon through faith in the merits of Christ the Mediator of the new Couenant, who hath made reconciliation for sinne, and purchased euerlasting righteousnes: therefore for his sake we desire mercy for our sinnes, and the punishments due to bee remoued, because they are pledges of Gods fauour, declaring himselfe to be our God and Father.

Dan. 9. 24.

Exod. 34. 6. 7.

Q. Why is this reason added, *As wee do forgiue others that trespasse against vs?*

A. Lest we should presume to aske forgiuenes of God, except we be free from hatred and malice, as it is said, *If yee forgiue others, God will forgiue you:* therefore we pray that God who is infinite in mercies, would pardon vs, for we being wretched sinners, hauing not one drop of grace, yet through his grace are willing to forgiue others that offend vs: For if it be the glory of a man to passe by infirmities, much more of God.

Matth. 6. 14. 15.

Marke 11. 25. 26.

Prouerb.

Q. What learne you by the last Petition, *And leade vs not into temptation?*

A. In the former petition wee desired pardon for sinnes past, and heere wee pray for grace to resist sin in time to come, that we may be supported and preserued in that state of grace, whereunto wee are restored

1. Pet. 2. 9.

Mat. 26. 41.

nd called by Christ. Therefore wee pray hat we be not hardned with the deceitfulnes of sinne, nor lead into ouer-hard trials, against which our weakenes is not able to resist. but that with the temptation he would giue the issue, for his glory, and our good. Luke 22.40. Esay. 1.16. 1 Cor 10.13.

Q. What vnderstand you by this, *But deliuer vs from euill?*

A. That is from the diuell the author of all euill, for we pray not simplie against temptation but against the euill of temptation, that wee may haue grace and strength to tread Sathan, sinne, & all aduersarie power opposing it selfe to our saluation vnder foot, through our Lord Jesus, the seed of the woman, who hath already triumphed ouer them, and by whome wee hope and assure our selues we shall be perfect in his heauenly kingdome. 1. Ioh. 3.8. Mat. 4. 3, 4. Ioh. 17. 15.

Q. What vnderstand you by the conclusion, *For thine is the Kingdome, the Power and Glory for euer and euer.*

A. The summe of all contained in the rest: because he is the immortall King inuisible and Almighty, God only wise; wee pray to serue him as his subiects in this life (for the soueraignty of heauen & earth 1. Tim. 1.17. 1. Kingdome. 1. Pet. 1.5.

2. Power. is his) and to bee preserued by his power throughfaith vnto the life to come, for he is all sufficient to performe: that hee would glorifie his great name by all these meanes.

3. Glorie. Psalme 145. 11.12. for all glory, honor, and praise is due to him in Christ Iesus for euermore.

Q. Then the beginning and end of our prayers ought to be the praise and glorie of God?

A. Yes, for he is not worthy to receiue Psal. 103. 2. new benefits, who will not be thankefull for former receiued.

Q. Why conclude you with *Amen?*

A. To shew our earnest desire and assured hope to obtaine our lawfull requests Reuel. 3. 14. through Christ the faithfull and true witnes, in whom all the promises of God are *yea & Amen.*

Q. Then belike these three last Petitions answere to the sixe last precepts of the ten Commandements of the second Table of the Law.

A. Yea verily, for in them we learn our Psal. 19. 7, 8, 9, 10, 11, 12 13. duties towards men: and here we pray for grace to practise them that wee may liue a peaceable life in all godlines and honestie till wee bee fitted and ready for the life to come in heauen.

Q. An

Q. Are we sure to be heard, praying according to these rules?

A. Yes certainly, as the Scriptures of God do abundantly teach vs. *Psalm.* 138.3. & 145.18.19

Q. But wee see God doth not alwayes graunt the Petitions of his children.

A. That is, because God hath otherwise first decreed with him self; secondly because they aske amisse; thirdly because in his profound wisdome he seeth it not good for them, fourthly because he trieth their faith, loue, patience, and constancie. *Ezek.* 14.14. 1. *Psal.* 135.6. *Iames* 3.2. 2 3 4

Q. Tell me now what is a Sacrament? *psal.* 33.10. 2. *Cor.* 12.9. *Luke* 19.7. *Iam.* 3.8.

A. A seale of that righteousnes which is giuen by faith in ỹ merits of Christ Iesus.

Q. How many seales or Sacraments of that kinde hath God left vnto his Church? Of the Sacraments.

A. But two Sacraments of the new Couenant, as there were but two in the old, figuring righteousnes giuen by faith. *Gen.* 17.11. *Rom.* 4.11. 1 *Cor.* 10.1,2 3.

Q. Which be they?

A. Baptisme, and the Lords Supper. answerable to Circumcision, & the Passeouer, and succeeding in their places. 1. *Cor.* 12.13. 1. *Cor.* 10,16.

Q. How many parts be there of a Sacrament?

A. Two, the outward signe, and the inward 1 *Pet.* 3.21.

ward grace signified.

1. Pet. 3. 21.

Q. What is the outward signe in Baptisme?

Matth. 28. 19.

A. Water, accompanied with the Word

Q. What the inward grace signified?

A. The washing away of sinne by faith in the blood of Christ: and the reuiuing and sanctifying vnto true righteousnes by his spirit, sealing vnto the heart the assurance of fre forgiuenes of sins by Christ Jesus.

Acts 22. 16. Titus 3. 5.

Q. What further vse and end hath Baptisme?

A. To expresse that wee are admitted and incorporated into the house of God his Church, whereof the Arke was a figure, and reentred into the Couenant of grace, heretofore figured in the seale of Circumcision.

Acts 15. 9. 1. pet. 3. 20, 21. Genes. 17. 11.

Q. What doth God promise vnto vs in this Couenant of Baptisme?

A. Christ Jesus with all the benefits of his death, buriall, resurrection and ascention, to the full assurance of the free forgiuenesse of sinnes, to iustification and life eternall

Rom. 6. 1. pet. 3. 21.

Q. What is the condition that the partie baptised is to keepe and performe?

A. To repent and beleeue, that is, to renounce

nounce and forsake sinne, Satan, the world and all the workes of the flesh, and to liue in holines and righteousnes according to the Spirit, beginning his new birth and life in God, to die to sinne, and rise vp vnto righteousnes of conuersation. Mark 1.4. 1. Iob. 1.7. Rom. 6.3.4.5

Q. Why are Infants baptised, which can make no confession of faith & repentance?

A. Because they are the seed of the faithfull, and within the outward couenant, vnto whom belong the promises of grace: and of such is the kingdome of heauen, though not of all; but we must leaue the hidden things to God, the reuealed are for vs and our children to do them. Rom. 4. 12. 26. Mark 10. 14. Deut. 29. 29

Q. What be the outward signes in the Lords Supper?

A. Bread and wine, according to our Sauiours institution.

Q. Which be the inward graces signified and sealed vnto vs by them?

A. The bodie and blood of Christ Iesus, our Paschall Lambe without blemish offered for vs, working full redemption and iustification for all true beleeuers, sealing vnto them his righteousnes to be theirs by free imputation. Mat. 26. 26. 1. Cor. 10. 16. 1. Pet. 1. 18. 19. Rom. 4. 25.

Q. What further vse hath the Lords Supper?

A. To teach vs that our Couenant in
1.Cor.11.26 Baptiſme may be renewed, and our faith, hope and loue, may be ſtrengthened and increaſed by keeping a continuall remembrance of his bleſſed paſſion and death, vntill his glorious comming againe to iudgement.

Q. Who ought to receiue them, and how ſhould they be prepared thereunto?

A. The faithfull repentant beléeuers, who only are circumciſed in heart, iudging
1.Cor 11.28 and duly examining themſelues, whether
2.Cor. 13. 5. they haue faith vnfained, true repentance,
ſincere loue and thankfull hearts for all
Matth. 5.23. Gods bleſſings, eſpecially for theſe ineſti-
Pſal.103.1.2. mable mercies in Chriſt, the roote of all the reſt.

Q. To what end ſerueth this knowledge of God, whereof we haue ſo briefly entreated out of the law, faith, praiers and Sacraments?

A. To bring vs to the ſoueraigne good and end of our faith, hope and wiſhed deſires; euen the ſaluation of our ſoules and bodies through Jeſus Chriſt.

Q. What is that ſoueraigne good and ſaluation you meane?

A. God the author and fountaine of all goodnes

goodnes: Creator, Gouernor, Redeemer, Iustifier, Sanctifier and Sauiour of man, who in this life hath not only giuen vs life, moouing and being, but grace through faith, working by loue to partake of his diuine nature, and begin the life of God heere, which in the life to come shall be perfect with him in glory for euer. 2. *pet.* 3. 3. 4. *Rom.* 6. 11.

Q. What shall be the state of those which haue knowne and beleeued vnfainedly in the Lord?

A. They shall first haue their lot in the blessed resurrection, to meete the Lord in glory, and to enioy his blessed presence, and fulnes of ioy, and perfect blessednes which no eie hath seene, eare hath heard, or heart can conceiue. 1. *Thess.* 4. 16. *Corinth.*

Q. What shall the state of the wicked and ignorant vnbeleeuers bee in the world to come?

2 A. They shall also be raised vp to shame and euerlasting vnfulnes, punished with euerlasting perdition and paine vnspeakable, in fire vnquenchable before the throne of God, whom they shall neuer see with comfort, nor the glory of his power with ioy. *Dan.* 12. 2. 2. *Thess.* 1. 7. 8. 9. 2. *Pet.* 3. 7. *Reuel.* 14. 10. 11.

Q. Shall this weake, mortall, and corruptable body of Gods Saints, be parteker with the immortall Soule, of euerlasting life and glory?

A. Yea, for this mortall shall put on im-
1.Cor. 15. mortality, incorruption, power and spirituall glory, like vnto the glorious bodie of Christ, to see him as he is, and for euer and euer to be with him in glory in his kingdome, where wee shall in perfect holinesse
1.Thess. 4. 17 worship him all in all, to whom the holy Angels do euer giue due worship: saying,
Reuel. 7. 12. *Amen, Praise, and Glory, and Wisdome, and Thankes, and Honor, and Power, and Might, be vnto our God for euermore, Amen.* Finis.

ANOTHER PRAYER TO BE vsed after Catechising the Children.

O Gratious God, wee blesse and praise thy holy name for all thy mercies: and namely for the vse of thy Word, now and alwayes heretofore; beseeching thee, O Lord, to pardon our sinnes and defects, in speaking and hearing thereof, and to graunt thy blessing vnto vs, that as we heare to learne: so wee may learne to beleeue, and practise that which wee beleeue, to thy glo-

ry,

ry, to the further conforming and confirming of vs vnto thee, in that assured hope of that glory, which thou hast prepared for all thine elect and faithfull children in the world to come, through Iesus Christ our Lord and only Sauiour, Amen.

TO THE GODLY PARENTS, Masters and ouerseers for Education of youth.

NAture is best adorned with Religion and nurture: for as religion informeth the minde; so narture reformeth the manners. And as the fertilleſt soyle without manuring will soon ouergrow with weeds, so the apteſt wits without education, will soone corrupt in manners. An vnmanaged Colt will be wilde, and a childe left at liberty will grow wilfull. And as the occasions in children and youth, vnto vice and euill are many; so the care and indeuour in elders to restraine and amend them should abound: Parents by nature should, Masters by charge ought, Magistrates by law, neighbours of loue and curtesie, and all men of common humanity, for maintaining Christian loue and piety, ciuill society,

and godly policie: that the wickednes of youth bee not imputed to the remisnes of the aged, and both punished with old *Elies* corrections. From which the Lord keepe vs, and giue vs all grace and knowledge in all things.

Teach a child in the trade of his waies, and when he is old he will keep it. Prou. 22.

CERTAINE BRIEFE AND effectuall Rules for life and Conuersation: and first of behauiour in the morning.

FIrst in the morning thinke vpon God, and remember thy Creator in thy youth, in the prime of thy daies, and in the spring of the morning; and know that he hath said; *My sonne giue me thy heart*; let him haue the first place, in thy thoughts, words and actions, lifting vp thy heart and hands with humble minde and voyce vnto him.

And if time permit, let some good praier be said of thee, or some other; crauing pardon for thy sins in the name of Iesus Christ, and for his sake, praying for all things needfull for thee, for the state and place thou liuest in: with the parties from whom thou receiuest

receiueſt mainteinance, education and comfort: and if thou haſt not leaſure to pray thus, yet let the Lords prayer feelingly and with deuout reuerence be ſaid of thee; letting thy minde and voice ioyne and conſent together, thinking on him only vnto whom thou doeſt pray.

See thou remember to vſe and frequent theſe exerciſes of prayer, at morning and euening; at meate time and other appointed; ſo ſhall the continuall vſe put thee in minde that thou forget it not.

Remember that the ten Commandements of God be repeated and ſaid of thee, once in the day at the leaſt, that ſo the continuall vſe thereof, may put thee in minde of thy dutie towards God, and lead thee to Chriſt for grace.

Alſo the Articles of faith, ſee thou vſe reuerently to repeate; praying for grace, to beleeue with the heart, that which thou confeſſeſt with thy mouth, that thou maiſt increaſe in faith, hope and loue, without which thou canſt not be ſaued.

With prayer to God do thou begin:
That he may keepe thee from all ſin.

WHEN THOV APPARRELLEST thy selfe.

1 SEE that thy cloathes and apparrell bee cleane from head to foote; decently and comly put on, tied, pointed, and pinned about thee.

2 Delight in decent cleanlynes, neatnes and comlines in the body and garments; so shall it make thee gratefull in company, and loued of the best; if otherwise, loathed and not regarded: for by the fashion and wearing of the apparrell, may bee iudged the quality of the minde.

3 Thy head, see thou combe and rubbe, at the least thrise in the weeke, keeping it cleane, from that which may annoy or discredit thee.

4 Thy hands and face wash also, for that is both wholesome and hansome.

5 Thy bed see thou decently turne vp vntill thou be ready to make it, which see it be well and hansomely done, for therein thou shewest thy selfe to differ from a beast.

Neate and cleanlie see thou be;
As is befitting thy degree.

OF

OF BEHAVIOVR TO Schoole-ward.

BEing apparrelled and thy prayers ſaid, and other things performed accordingly, repaire without delay or loytering, vnto the ſchoole, or other buſines appointed or belonging vnto thee, vſing all diligence, and faithfulnes therein.

By the way go ſoberly, orderly, and mannerly: ſalute thy elders and betters with reuerent regard, and good words of the time of the day; and thy familiars and fellowes friendly with ſuch diuerſity of reuerence & curteous behauiour, as is befitting to the dignity and condition of the perſons: for nothing gaineth ſo much with ſo little coſt, as humilitie and curteſie doth.

Humilitie and curteſie,
Are ſignes of grace and pietie.

Remembrances.

FOrget not thy bookes, pennor, incke-horne, pennes, paper, & all other things fit; keepe them ſafe, cleane and plaine from tearing, loſing, blotting or ſoyling, &c.

OF

BEing in Schoole play not, laugh not, vſe no vncomely geſture, nor vndecent behauiour in ſpeech or ſigne; but humblie and carefully ſubmit thy ſelfe to obey, and learn thoſe good letters and ſciences, there indeuored to be taught thee, that learning to obey in youth, thou maieſt knowe how to teach and gouerne in age; and remember that a diligent youth maketh a learned age; a ioyfull life, & bleſſed death; for there is no gaine without paine, no treaſure without trauell, nor learning without labour: therefore ſhew thy ſelfe to thy Maiſter diligent and carefull to learne, coueting the fellowſhip of ſuch as are better learned then thy ſelfe: contend with none but for learning, learne diligently and retaine faithfully, practiſe painefully, and be aſhamed to be vanquiſhed, but ſtriue to get before others: be not dogged and ſullen when thou art corrected, reioyce when thou art praiſed, promiſe to thy ſelfe great things by thy paines, and feare correction.

Paines in youth brings honor in age:
But idlenes doth euill preſage.

OF

OF BEHAVIOVR HOME-ward.

RETurning from Schoole, let thy behauiour bee such as may giue grace and countenance, to the place from whence thou cameſt, & credit to the perſons, which haue the teaching and educating of thee.

If any meete thee that are thy betters or elders, giue them the wall, and vpper hand, vailing thy bonnet reuerẽtly; for the tongue is the interpreter of the minde, and manners the image of mankind; therefore if any queſtion be demaunded of thee, anſwere with the like modeſtie with thy head bare, and thy countenance ſad, not ſowre and ſullain, iearing and laughing, but with a modeſt and cheerefull countenance ſtanding vpright and looking them in the face ſoberly; not turning and winding like a foole, not trifeling and fumbling with the fingers like an Ape, nor lifting vp the legge like a gooſe; remembring that humility and lowlines of minde obtaineth the fauour of God, and gentle ſpeech and curteous behauiour winneth the hearts of men.

Dutie, meekenes, thankes and loue,
Are vertues ſprung from God aboue.

OF

OF BEHAVIOVR AT *home, at the Table.*

BEing come home, vſe all reuerent dutie and obedience to thy parents and elders, as becommeth thee; and ſe thou come not into the hall, or in their ſight, vndecently and vnmannerly, with thy hoſe vngartered, thy ſhooes foule, broken or vntied; thy coate vnbuttoned, vnpointed, torne, or vncleane; thy hands and face vnwaſhed, & filthie: but comely and reuerently, ſee thou approach into their ſight, as in the preſence of God, whoſe inſtruments for thy good they are, and whoſe bleſſings thou commeſt now to receiue, for the ſuſtentation of thy naturall life; and forget not to pray vnto, and praiſe the Lord of life, by whom wee liue, moue and haue our being.

Be not like the filthie ſwine,
But pray to God before thou dine.

OF BEHAVIOVR WHEN ANY *part of Scripture is read.*

IF there bee any exerciſe of reading and hearing Gods word and prayer, before meale or after, or at the time of refection, ſee

ſe that with all meekenes and reuerence, with deuout attention & loue, thou marke the ſenſe and matter of that which is read, as well as the words, ſo ſhalt thou inrich thy minde and wit with true wiſedome, and thy tongue with gratious words.

See that with like deuotion and reuerence thou behaue thy ſelfe, in time of prayer and grace, lifting vp thy heart & hands to God, during the time, thinking vpon him in heauen, vpon whom thou doeſt call heere on earth; and know that he is a conſuming fire, and will not be mocked.

Being at exerciſe diuine,
Vſe reuerence in ſuch a time.

1 *Of behauiour at meale time.*

VVHen thou feedeſt, vſe mannerly modeſtie and modeſt ſobriety; moderately and temperately eating and drinking that which is appointed for thee, without greedineſſe and exceſſe, that after thy meat, thy wit and minde may be freſher and not duller, and thy body more liuely, and not heauier and vnapt to ſtudy, &c.

Many thouſands their death doe eate:
When few haue died for lacke of meate.

2 Let thy talke be little and ſparing, except when

when iuſt occaſion be offered, or queſtion asked, and then ſpeake or anſwere aptly & diſtinctly; thinke before thou ſpeake, and ſpeake ſoberly and truly; if thy betters aske thee a queſtion, anſwere them reuerently; and thy fellowes and equalles curteouſly, without biting taunts or loud vnreuerent words. Take thy meate without ſnatching, for that is dog-like; and doe not murmure or grudge, for that is ſwine-like: be not the firſt in the diſh, nor the laſt ſufficed; for that is a token of a greedy & vnſatiable deuourer, eſpecially eſchew exceſſe in drinking.

More with drinke their bellies burſt
Then euer yet haue died of thurſt.

With thankefull minde and contented heart, receaue that which is prepared for thee, & reuerently riſe as thou ſateſt downe with giuing of thankes to God.

Be not like a fooliſh Aſſe,
But giue God thankes before thou paſſe.

OF BEHAVIOVR ON THE Sabbath day.

THink on the Lords day the day before, and make an end if poſſible thou maieſt of all ſuch things & buſineſſes as ſhould

any

any way hinder that daies exercise, of hearing, reading, speaking or meditating of Gods Word and workes.

1. *Of Preparation.*

In the morning early prepare thee to rise vp in mind & body, to serue God the Creator, and the Son our Sauiour, through the grace of the sanctifying spirit of grace, shunning and hating all sinne and euill, in thoughts, words, and deedes, as thou art commanded to sanctifie and keepe holy the Sabbath day; not doing thine owne will, not speaking vaine words, nor thinking euill thoughts; but let thy will be led to do the will of God heere in earth as it is in heauen; and let thy minde cary vp thy thoughts to meditate on the creation of all by almighty God, of the redemption of all by our blessed Sauiour, who is our sanctification, righteousnes and eternall rest.

2. *In the Church.*

And when thou commest into the Church or congregation assembled in the name of God to heare his word, and to pray and cal vpon his name; know that thou art in the presence of the eternall God and his holy Angels, who not only seeth thee and thy behauiour, but also vnderstandeth thy thoughts

thoughts and ſecret motions; ſee therefore thy geſture be comely.

3. *Of Hearing.*

And thy behauiour reuerent, giuing due regard with meekenes vnto the word of God, that the ſenſe and ſubſtance thereof may enter into thy mind, as the ſound doth pierce thy eare; for it is the power of God, to ſaue thy ſoule, if thou ſo heare and reteine it; or elſe it is the ſauor of death vnto death, vnto thy eternall damnation, with the Diuell and his Angels, if thou doeſt careleſſely neglect, contemne & deſpiſe it: but if thou be carefull to marke what ſinne is reproued, and flye the ſame; and what vertue is commended, and embrace the ſame, it ſhall then amend thy memory, and manners to grow in knowledge, to learne to liue and die as a Chriſtian.

4. *Of Praying.*

In the time of prayer, thy body muſt bee humble and caſt downe vpon thy knees, meekly and reuerently lifting vp thy hands and heart vnto God in heauen; ioyning with them that ſpeake in praier, to ſay with them as occaſion is, or to lift vp thy minde with audible and good voice and harty affection, ſaying *Amen.*

And remember that it is ſaid, *Whoſoeuer calleth vpon the name of the Lord, and departeth from iniquitie ſhall be ſaued*: but whoſoeuer doth not, it is an euident token of a wicked and vngodly minde, as it is ſaid *The wicked call not vpon the Lord*, and therefore there is no faith, no hope, no ſaluation, for them.

5. Of the articles of the faith.

When the Articles of faith be repeated, thou muſt with like reuerence & affection, either ſtanding or kneeling, pronounce it audibly and diſtinctly; for as thou beleeueſt with thy heart, ſo muſt thou confeſſe with thy mouth vnto ſaluation, remembring alwayes to ioyne with the reſt, in ſaying *Amen*.

6. Of the ten Commandements.

When the ten Commandements are repeated and ſaid, heare them with great reuerence and feare, conſidering in euery one thy ſin and defects, praying for mercy and grace, through Chriſt Ieſus, to endeuour all thy heart to keepe them; and then that which thou canſt not doe, he wil performe.

7. Of ſinging Pſalmes.

Likewiſe when Pſalmes and praiſes to God are ſinging, vſe all care and reuerence

in ſinging with a grace and affectionate heart, keeping tune and time orderly, to the praiſe of the God of order.

8. *Not to goe away.*

Remember thou gad not in and out of the Church and Congregation, at thy pleaſure; for that is vngodly, vnſeemely, and verie offenſiue.

9. *Not to prate.*

Neither vſe to prattle, or priuatly to reade or thinke of matters, not pertaining to the place and worke in hand; for that is to offer the ſacrifice of fooles. Tarie vntill all the ſeruice of God be performed, and the bleſſing pronounced, leſt thou ſhew thy ſelfe a contemner of holy things, and one vnworthy to be partaker thereof; as *Iudas* was, who made more haſt then good ſpeede, and ſped accordingly.

10. *Practiſe.*

Returning out, vſe like reuerent behauiour, and thinke often vpon that which out of Gods word thou haſt heard; to practiſe it in thy behauiour; and know, that practiſe is the end of faith and knowledge. For not

the hearers of the word, but the doers of the will of God ſhall be ſaued.

The Sabbath ſee thou ſanctifie,
Auoyding all impietie.

OF BEHAVIOVR IN TIME of recreation and play.

VSE ſuch exerciſes of bodie as are without offence and perill either to thy ſelfe or others, either in bones or ioynts, name or eſtimation; that it may be ſuch as fitte beſt for thy minde to increaſe in good learning, and for thy body, for health and ſtrength: remembring there is a time of paſtime and mirth, (as the wiſe man ſaith) but take heed it be done in due time and meaſure: as he alſo counſelleth, ſaying, *If thou finde hony, eate thereof; but eate not too much*; for the exceſſe of euery thing is ſinne, therefore exceed not in loſſe of time, but ſee thou redeeme it with the loſſe of pleaſure, & thou ſhalt finde increaſe of greater profit.

Vſe paſtime and pleaſure,
In due time and meaſure.

OF BEHAVIOVR AT *night.*

1 AT night when all the duties of the day are ended, and that the time of reſt is come, approach quietly and orderly into thy ward and place of reſt appointed; and then with due reuerence addreſſe thee, to the reuerent hearing and reading of the word of God, according as the nightly exerciſes require; if it be in ſinging of Pſalmes, ſee that it be done alſo reuerently with due regard of the matter as well as the method, and melodie, which muſt alſo be regarded, as we are by God commanded to ſing with feeling and a grace in the heart, with vnderſtanding and skil in due marking and keeping the time and tune, for the God of order delighteth in concord and harmony, and hateth confuſion and diſcord, eſpecially in his ſpeciall ſeruices. Therefore ſing reuerently, orderly and deuoutly, keeping time and tune; ſo ſhall it pleaſe God, and be comended of men.

2 Theſe ended, commit thy ſelfe into the tuition

tuition of God by prayer, remembring wherein thou haſt faulted or failed of thy duty, to call for mercy, & wherein through grace thou haſt performed or deſired any good, to be thankefull vnto him that is the fountaine and giuer of all goodnes.

3 See thy hoſe and ſhooes be cleane, and thy cloathes decently laid vp, readily of thee to be found in the morning when thou ſhalt riſe to put them on.

To bed ſee that thou goe in time,
And riſe likewiſe, the gaine is thine.

OF BEHAVIOVR ABROAD in ſeruice.

VVHEN thou art abroad in ſeruice remember and practiſe diligently the counſell of God, which ſaith, *Seruants, be obedient and ſubiect vnto them that are your maſters, and pleaſe them in all things good and lawfull* (for otherwiſe, better it is to obey God then man) *not with eie-ſeruice, as men pleaſers, but in ſinglenes of hart fearing God; and what ſoeuer you do, do it hartily as to the Lord, and not vnto men; knowing that of the Lord you ſhall receaue the reward.* Col. 3. 22.

Tit.2.9. Therefore, saith he, be not answerers againe, nor saucy, be not pickers nor purloyners, but shew all good faithfulnes, & faithfull diligence as vnto thy father, yea as vnto the Lord himselfe, who serued for vs, a seruant to all, that hee might winne all from slauery, and seruice of sin & Sathan. Remember among many, the duties of thy calling, as thou art a seruant; these foure especiallie are required of thee. First, faithfulnes voide of fraud, and filthy flattery; Secondly, diligence void of sloth and grudging; Thirdly, to seeke and procure their profit and good, before thine own profit or pleasure; Fourthly, to be silent and secret, not answering againe rudely and saucily, nor reuealing their secrets abroad; therefore it is wittily said by one, that a good seruant should haue the back of an Asse to beare patiently; the snout of a Swine to feed homely; the tongue of a sheepe to keepe silence gently. Or thus, To haue large eares to heare readilie, a short tongue, speaking seldome; and truly light feete, swift in seruice and message; & cleane hands void of pilfering and cousenage.

Take paines in youth while strength dost last,
Then rest in age when health is past.

Be

Be loath to offend, be diligent to please,
Be willing to amend, of sufferance comes ease.
Good paines breedeth honor, true Vertue getteth fame,
Sloth bringeth miserie, and vice eternall shame.
A youth void of industrie,
An age void of honestie.
Where Vice in youth doth beare the sway,
There Vertues will in age decay.
A youth well instructed,
Makes an age well disposed.
He that in youth, by reason guides his daies,
In age shall keepe his footesteps from decayes.

SHORT SAYINGS FOR FVRther instruction of dutie towards *God and man.*

1. *Towards God.*

LEarne to know God in his word.
Beleeue in God and his promises.
Feare God in his iudgements.
Loue God in his mercies.
Pray to him for grace.
Praise him for his goodnes.
Reade and heare his Word diligently.
Loue and reuerence his Ministers.
Frequent the places of prayer.
Be careful often to heare the word preached
Quench not the spirit dispise not propheſing
Feare God & keepe his Commandements.

2. *Towards our Superiours.*

Honor the King.
Obey good lawes.
Loue reuerence, & pray for the Magistrates.
Pay all duties to thy power.
Speake well of them in authoritie.
If they be good, thanke God for them.
If they be euill, pray for their amendement.
Princes are as the glasse, the schoole the booke, where subiects eies, do reade, do learne, do looke Kings on earth are Images of God in heauen,

3. *Towards our Parents.*

Honor thy Parents.
Reuerence their good counsell.
Obey their good Commandements.
Be subiect to their corrections.
Be humble, reuerent, and dutifull to them.
By good behauiour make them glad.
By ill demeanor make them not sad.
Deserue and seeke for their blessing.
Deserue not their curse.
Pray daily for them.
Releeue them if they be in want..

4. *Towards the aged.*

Reuerence the aged.
Be dutifull to thy betters.
Be humble and lowly to them.

Be

Be kinde and curteous to all.

5. *Of familiaritie.*

Be friendly and familiar with the good.
Keepe no company with the euill.
Try before thou truſt.
Hinder no mans good name.
Reioyce not in anothers croſſe.
Beare with others infirmities,
that others may beare with thee.
Reioyce with thoſe that reioyce.
Mourne with them that mourne.
Be gẽtle & curteous to al, offenſiue to none.

Of Anger.

Be angrie againſt ſin, but ſin not.
Appeaſe debate, abſteine from hate.
If anger ariſe, let not ſin ſurpriſe.
Be not hard to be appeaſed.
Be mercifull and pitifull.
Be gentle and courteous.

6. *Of Speech.*

Be ſlow to ſpeake, eſpecially euill.
Be ſwift to heare good things.
Thinke before thou ſpeake.
Speake aduiſedly and truly.
Speake not vainely and skurrillouſly.
Anſwere aptly and mannerly.
Keepe counſell committed vnto thee.
Reueale not thy maſters ſecrets.

Reueale not thine owne to euery friend.
Promiſe aduiſedly. } pay thy debts truly.
Performe conſtantly. }
Be not raſh and foole-hardie.
Be not wiſe in thine owne conceipt.
Be not arrogant.
Striue not with thy ouer-match.
Be at peace with vertue, & warre with vice.

7. Of learning and knowledge.

Loue vertue and knowledge.
Hate vice and ignorance.
Haunt wiſe mens company.
Shunne fooliſh ſociety.
Praier, hearing, and reading, increaſe knowledge, without knowledge the mind is not good.

8. Of thine eſtate.

Maintaine thy ſelfe iuſtly.
Liue in order.
Liue within thy compaſſe.
Be content with thine eſtate.
Pouerty is no hinderance to vertue.
Contented meane is greateſt wealth.

9. Of Apparell.

Be comely and cleane in thine apparell.
Be not proud and curious.
Be not ſlouenlike and rude.
Be ſober in geſture and gate.

Be not idle and vaine.

10. *Of Diet.*

Take heed of all exceſſe, for that is ſinne.
Be temperat in diet.
Drinke moderatly, and eate ſoberly.
Surfeting and drunkennes is a deadly ſin.
Abſtinence is good for ſoule and body.

11. *Of Recreation.*

Vſe moderate exerciſes.
Play not in any thing exceeding modeſtie and meaſure.
Redeeme the time and leeſe it not.
No greater loſſe then time, and nothing leſſe accounted of.
Neglected time, is follies chiefeſt ſigne.

12. *Of the end.*

The true and beſt ende of all is the feare of God.

When vertuous daies do end they are not done:
But liue two liues, where others haue but one.

In all beginnings remember the end.
For to begin well is good, but to end well is better.

Leud life is loſſe, good death felicity,
The chiefeſt gaine, the end of miſery.
For that's not death to change the life and die:
But that is death, which doth all ioyes deny.

Then

Then happy he, who doth in time prepare
To die, to liue, the end of worldly care.

The end of all things is at hand; be ſober therefore and watch vnto prayer.

A PRAYER TO BE SAID EVERIE morning and euening by the Children in their ſeuerall Wards.

And firſt remember that.

Without knowledge the mind is not good.
Without faith no pleaſing of God.
Without nurture, no attaining to vertue.
Without praier, no hope of grace.

Therefore,

Pſal.34.14. 16. *Euery one that is godly will pray in time conuenient.*

Pſal. 31.7.8. *But the wicked call not vpon God.*

Pſal.14.9. 10. *The Lord is nigh all them that call vpon him in truth, and faithfully.*

Pſal.145. 18 Pſal.138.6. *For though the Lord be high, yet hath he reſpect vnto the lowly: As for the proud hee beholdeth them a farre off.*



Eternall God and mercifull Father in Chriſt Ieſus, we humblie beſeech thee to haue mercy vpon vs thy poore children, and pardon

pardon all our ſinnes committed againſt thy Diuine Maieſtie at any time of our life heretofore, either in omitting or committing any thing againſt thy bleſſed word and holy will; and graunt vs thy grace, O Lord, that we may be truly repentant for them and hartily thankfull vnto thee for all thy vndeſerued mercies and fauours beſtowed vpon vs, and the ſtate and place wherein we liue, beſeeching thee for Chriſt his ſake to continue and increaſe them euer hereafter both in ſoule and body vnto vs, and alſo to receiue vs all into thy bleſſed protection, that neither ſinne, nor Sathan aſſaile or preuaile againſt vs, to hurt the peace of our ſoules, or health of our bodies, but that being bleſſed and protected by thee, O Lord, we may be better able and more carefull, to ſerue thee in our ſeuerall places & callings, to become thy faithfull ſeruants, & inſtruments of thy glory, for the good of thy Church, & Common-weale of our countrie wherin we liue. O Lord bleſſe and defend our Soueraigne King, the Queene, and the Prince their Son, with the reſt of their Royal Progenie; bleſſe his Maieſties honorable Counſellors and Nobles, & direct them, & all in office in the Church and State vnder him, eſpecially to aduance

aduance true religion and vertue, and to pu-
nish sin and impiety. Continue thy mercie
and protection O Lord towards these his
Maiesties Dominions of great Britaine, and
countries annexed, and thy people and
Churches in them: increase the number of
faithfull and painefull Preachers amongst
them, that so thy most holy name may be
hallowed, thy kingdome inlarged, and thy
blessed will accomplished in faith and loue,
in verity & vnity. O Lord blesse and defend
this Citie, with the Gouernors and gouern-
ment thereof, together with this house and
whole societie, and all those from whom
we receaue this comfortable maintenance,
relieue and godly education; increase thy
spirituall graces in them, and multiplie thy
temporall blessings vpon them, O Lord, that
they neuer want will and meanes to go for-
ward in performing the good workes thou
hast begun for the aduancement of thy glo-
rie, the comfort of vs and others thy poore
distressed ones, & the increase of their owne
comfort in the assurance of thy mercy in
Christ Iesus. These mercies and all other
blessings needfull, O blessed God of grace
and mercy, we pray thee to graunt vnto vs,
and the rest of thy Church, euen for Christ
Iesus